The Brethren Evangelist.

PUBLISHED AT THE BRETHREN PUBLISHING HOUSE.

"Let Us go on Unto Perfection."

TERMS, $1.50 PER ANNUM IN ADVANCE.

VOLUME VIII. ASHLAND, OHIO., NOVEMBER 17, 1886. NUMBER 46.

Only Christ.

Only Christ can save your soul ;
Only He can calm your breast ;
Only Christ can make you whole ;
Only he can give you rest.
When the world and friends forsake,
When your sins oppress you sore,
When the storms around you break,
Who can hope and peace restore ?
Only Christ ! Only Christ !
He can hope and peace restore !

Only Christ your steps can aid,
Only He can cleanse from sin ;
Only Christ, whose blood was paid
As the price your soul to win !
He can lead you to that home,
To the loved and ransomed given ;
He can keep while here you roam,
He can lead from earth to heaven.
Only Christ ! Only Christ !
He alone can lead to heaven.

Miami Valley Items.

Our all-day meeting and Love Feast at Lexington passed off very pleasantly. We were not overcrowded during the day services, but we had fair and very attentive audiences. There was room at the tables for a few more, but that did not prevent us from having a soul-refreshing time. Many of those present communed for the first time, and they expressed themselves as having enjoyed it much. There were no other ministers there but myself, which we regretted, yet we suppose they all had a good excuse for their absence.

My experience at this meeting was that many whom we expected to meet there, did not come; and some whom we did not expect to see were there. As we looked and looked in vain for some whom we surely expected would be there, and saw others come in from a long distance, I was reminded of an expression I heard Bro. P. J. Brown make, a a long while ago: That when we get to heaven, we will be surprised to find that many whom we thought to meet there, would not be there, and others whom we did not expect to see there, would be there.

As we were returning from dinner to the afternoon services, we stopped at the residence of sister Wolfe in Lexington, where a very important ceremony took place. Sister Jennie Wolf and Bro. Frank Baker, son of Bro. Ephraim Baker, were married. It was a very quiet affair—no fuss, no ostentation, no large crowd to embarrass or confuse. It was merely a stop off for a few moments—a short ceremony, a few hearty congratulations, and then we all repaired to the church.

The number of spectators at the feast was as usual very large, and could not be all accommodated in our little church. Our services were over by 7: 20, and although we remained to enjoy a little social chat with some old friends, we were yet enabled to reach home, a distance of nearly nine miles, by a few minutes after nine o'clock.

Last week, through the sudden sickness of "Old Tom," and some other reasons, we were compelled to miss our appointment at Little York. But I wrote Bro. V. E. Wampler with the hope that the notice would reach him soon enough to secure the service of some other minister. I trust there was no disappointment.

A Church Deed.

Our experience of late has taught us that we should be very particular in making the deeds for church property. As many of our congregations are building new churches, and it is very essential that the deeds be iron-clad to prevent any trouble in the future, we offer the following form, used by the church at Winchester, as a suggestion toward this end:

To . . . . trustees of the Brethren church, incorporated at Dayton, Ohio, August, 25th, 1883, (known and recognized previous to this incorporation as the Progressive G. B's.,) which organization was incorporated for the purpose of prepetuating and extending the Christian religion and the influence of the Gospel; and which recognizes no creed but the New Testament, and tolerates no interference with congregational control or government."

The wording agrees literally with that of the "Articles of Incorporation" on file in the office of the Secretary of the State, of Ohio, at Columbus.

We inserted the words "known and recognized previous to this incorporation as the Progressive G. B's" in parenthesis, so that the connection with the Farmersville church, can be traced.

The Farmersville church was built before the brotherhood was incorporated or named. The church at large was then known as G. B's. and we were recognized as "Progressive G. B's." Then again the *origin* of the church is here briefly given.

The object, creed, and government of the Brethren church is as concise and strong as words can make it.

As other religious bodies lay claim to the name of "Brethren," we cannot be too particular to avoid future trouble.

I Second the Motion.

Just at this juncture, the Evangelist came; and of course, everything must be dropped to scan its columns. I soon stumbled across Bro. Brown's "Flag of Truce." I read it over and over, and there is a great deal more truth and good sense in it than many of us will, at first sight, be willing to acknowledge.

So, Bro. Editor, please excuse me—you are the moderator you know—and it is not in good taste for the moderator to "second the motion," so if you will give me the opportunity, as one who has taken a prominent part in these discussions, I will second the brother's motion.

I have only the cause of the Master and the welfare of the Brotherhood at heart, and therefore am willing to do that which will best advance her interest. So now, when convinced that silence on these disputed matters is essential to the welfare of our beloved church, I can as earnestly turn my pen to the grander and more important themes of Christian teaching. As an earnest of my intention I will enclose you a sermon or two on some practical subjects.

Again, it is possible in such discussions to hurt one another's feelings. If I have unconsciously done this, I here declare my sorrow for it, as it was my intention only to use arguments and not unnecessarily hurt feelings. So now let us all shake hands, and do as it has been already advised—leave it to the several congregations to decide and act in the manner, which, in their judgment, will better glorify God and benefit the church.

We hope that all that has been written on both sides, was not done merely to advocate our individual preference, and gain a victory over one another, but that we were eager to defend the brotherhood from that which we considered might not be best. In the latter case we should rejoice to see there is so much zeal for the well-being of the church. It is a poor, stingy, dried-up, good-for nothing flower from which a bee cannot suck some little honey.

Come brethren, let us show that we are just as zealous in advocating peace, love and goodwill, as we were in defending what we considered best for the welfare of the church. I have no doubt if we all do our individual duties, the Lord will take care of his church.

Edward Mason.

Bear Creek.

On the afternoon of the 6th inst., our congregation met in quarterly council and attended to the business which had accumulated on our hands in a quiet and pleasant manner. How pleasant when we can thus meet and in love and brotherly kindness adjust all the wants of our church machinery; but then ours is so simple in its mechanism that this is an easy task when love sways the scepter.

Having four ministers in her precincts, and experiencing the truthfulness of the adage that what is every body's business is no body's business, the church concluded to place one of said ministers in charge of the flock, which resulted in having this burden placed on our unworthy shoulders. We will try, by the grace of God, to remember that he who would be great in the kingdom of heaven must be servant of all. Brethren, if you want us to be able to bear this commission honorably before God, you must come right to the front and help me; but I know you will, for I could point out a score of veterans who are as true as any in Emanuel's army. But I must tell you, I won't work for nothing; I must emphatically be supported: oh no, I am not after your dollars—the bone of contention—no, if I need any of them the Lord is the first person to find it out, and if it is strictly necessary to my welfare, he will just say come children open your pocket-books and divide with the needy—whether it is the preacher, a poor lonely widow or some one else in need. Remember that the preacher is not the only one who may be in need of a support from the church. I read more in my Bible about supporting widows than preachers; but then some of our preachers are away from home so much that *our wives* might come under that class. No, what I am asking of you is of far more value to all concerned than even the mighty dollar: it is your prayers and co-labor I want; we want to put our shoulders to the wheel and push all together.

On said day at said council the good people to whom we preach made us a donation; why bless you the preacher's wife had more the appearance of a woman returning from a shopping expedition than from a church meeting. If those good people had seen the gladness manifested in the preacher's family of little folks when those parcels were opened, because of the prospects of receiving those much needed garments which add largely to the comfort at this season of the year, they would say, verily, we did a good deed. I dare not forget to tell you that my pocket-book got a sound replenishing too; but some very arbitrary brethren, and one of them a deacon too, told me I must get a new suit of clothes—a prince Albert you know— oh my! what grand sermons you will get when we get into that "long tailed coat," but we never wore one and can't say what or when. And a grand feature about this donation business is that it is a *free will offering*, none are compelled—that is God's plan. These good people have concluded ro repeat it at every quarterly meeting. Well this looks like one way of supporting the pastor, and we say it is the right way; but this was accomplished by God and the brethren, for we have no time to work up such schemes; we leave that to the Lord and the brotherhood; ours is to preach salvation. But it is real nice, however, that while so many were agitating how to arrange to support the minister, that Bear Creek just went to work, and in such an easy and quiet manner, propagated and put into working order such an accomplished plan. Why they, while others were asking for a convention to make one, did not even ask the preacher; and theirs is one that cannot be improved upon, because it is apostolic—a free will offering.

Our brethren must not forget that we have a Bible meeting each Thursday evening at our church beginning at seven o'clock. The Lord helping, we will make those meetings a success. Come and let us go up to the house of prayer.

Our most sincere thanks are returned to those friends for their kindness to us, and may they always be remembered before God is our prayer.

J. P. Martin.
Mollie Martin.

Glenford, Ohio.

Dear Evangelist.—Our love feast is over. On account of the great crowds that assemble on occasions of this kind, we made the announcement of our feast only the night before. We had a house full of orderly people. The feast passed off quietly. Owing to the sickness among some of the members we did not have as large a representation as on former occasions. We generally had a delegation from the Bremen, or Mt. Zion church; but this time only two were present. Bro. Eli Hufford and his daughter Nanny.

Previous to our feast we held a council meeting. Bro. C. E. Deffenbaugh, who has united with the church since he attended the College, was set apart as a deacon with the privilege of preaching. He is but nineteen years of age and has ample opportunity for development. This appointment will bring him to the College again. His father proposes to give him a fine college education if he devotes himself to the ministry.

On Saturday, the 6th, I hastened to Independence and partook of the hospitalities of brother and sister Isaac Hess. If a man cannot get a square meal there, then there is no use applying anywhere else.

On Sunday morning Bro. Isaac Hess and I went down street and called at a place I never visited before, and this was not particularly a visit. I was there only a short time until I found a contraction. A figure of speech would hardly comprise it. It was one of these Bible contractions, "they twain shall be one flesh." Bro. Samuel Grubb and Mrs. Nancy A. Tinkey became one, on Nov. 7th, 1886. May prosperity, peace and happiness be their lot while life lasts. May heaven be their home through eternity.

The new church was dedicated at Ankenytown on the 7th inst. Owing to a delay in some of the shipments we did not publish the dedication as extensively as we would have otherwise. But the house was filled to overflowing nevertheless. It was my first attempt at dedication. Bro. Isaac Ross came over from Rossville and assisted. We spent a pleasant day together at Bro. C. Swank's. Bro. R. has charge of a congregation at Buckeye City. The brethren at Ankenytown now have a fine house of worship. May the Lord bless them.

A. A. Cober.

Nov. 10th.

Wheatfield, Va.

Our meeting is over and we had a good, successful one. Ten came forward for Christ, to walk in newness of life, and we hope that there will be more to follow. Brother E. B. Shaver was our minister during this meeting with brother George Rinker. Brother E. B. held a meeting at Coatmine Springs a few days ago and one came forward for Christ.

We have preaching at Laurel Hill every four weeks by Bro. George Rinker.

Our Sunday school has closed for this season. My father was the first superintendent, and Bro. William Smith was assistant supt. We had a nice Sunday school this summer and hope that we may enjoy one next summer.

Alice F. Pangle.